# Hindu Marriage
# and
# its Immortal Traditions

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वागर्थाविव सपृक्तौ वागर्थं प्रतिपत्तये,
जगतः पितरौ वन्दे पार्वती परमेश्वरौ।

(Raghuvamsham 1,1)

God Shiva and his mountain bride
Like word and meaning unified,
The world's great parents, I beseach
To join fit meaning to my speech.

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# क्रियाणां खलु धर्म्याणां सत्पत्न्यो मूलकारणम्

(कालिदास)

**WIFE IS THE ROOT OF ALL FAMILY LIFE**

**— KALIDASA**

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# प्राक्कथन

आज हम राजनीतिक दृष्टि से स्वतन्त्र हैं। पर मैं देखता हूँ कि हमारे ऊपर कभी भी विदेशों के उतने प्रभाव नहीं पड़े थे, जितने आज पड़ रहे हैं। मुझे ७० वर्ष की स्मृतियाँ हैं। मुझे स्मरण आता है कि मेरे पिता की पीढ़ीके लोग अंग्रेजी भाषा का अध्ययन बड़ी सावधानी से करते थे,वे कितने ही अंग्रेजों से अंग्रेजी भाषा पर अधिक अधिकार रखते थे। उस समय के शिक्षित लोग यूरोपीय साहित्य, दर्शन, इतिहास, विज्ञान और विचार-शैली से निकट रूप से परिचित रहते थे। पर उनका व्यक्तिगत, कौटुम्बिक और सामाजिक जीवन पूर्ण रूप से परम्परागत हिंदू-प्रथा के ही अनुकूल होता था। वे सदा प्रयत्न करते थे कि हमारा पुरातन विचार जीवित रहे। वे शिक्षा-संस्थाओं की स्थापना करते थे, जिसमें बालक-बालिकाएँ अपने धर्म की शिक्षा पावें और अपने पूर्वजों पर गर्व करें। यही लोग थे जिन्होंने उस पीढ़ी को जन्म दिया, जिसने स्वतन्त्रता के लिये संग्राम किया। ये उन्हीं पूर्वजों से प्रेरित हुए और उन्हीं विचारों से प्रभावित थे जो वे छोड़ गये थे।

महात्मा गाँधी, जिनको हम राष्ट्रपिता के नाम से सम्मान करते हैं, स्वराज्य के लिये संघर्ष करते हुए वास्तव में यही चाहते थे कि देश अपने



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को पहचाने। मेरे पिता डाक्टर भगवान् दास बार-बार यह कहते थे कि स्वतन्त्रता के लिये लड़ते हुए हम अपनी खोयी हुई आत्मा की पुनः प्राप्ति के लिये लड़ रहे हैं। स्वराज्य में हमने अपने को भौतिक अथवा लौकिक राज्य घोषित किया है और सार्वजनिक संस्थाओं से 'धर्म की शिक्षा' का देना मना कर दिया है।

व्यवहार रूप ऐसा देख पड़ता है कि लौकिकता का अर्थ है—'हिंदू धर्म का निष्कासन।' जहाँ तक मुझे मालूम है ईसाई अथवा इस्लाम धर्म के अनुयायी अपने घरों में धार्मिक वातावरण को बनाये रखते हैं। उनके बच्चों को अपनी धार्मिक पुस्तकों का अध्ययन कराया जाता है। वे अपने धार्मिक संस्कारों और उत्सवों को मानते हैं। हिंदू इस सबके बिल्कुल विरुद्ध हो गया। शायद ही कोई हिंदू घर ऐसा हो, जहाँ २४ घण्टे में किसी भी समय सब कुटुम्बीजन एकत्र होकर किसी धार्मिक कृत्य में भाग लेते हैं। अथवा सामूहिक रूप से प्रार्थना करते हैं।

यद्यपि अंग्रेजी भाषा का ज्ञान दिन-प्रतिदिन कम होता जा रहा है, पर हमारे जीवन और विचारों में 'अंग्रेजियत' अधिकाधिक बढ़ती जा रही है। इसे अपने घरों की सजावट, अपने भोजन और वस्त्र के प्रकार में हम देख सकते हैं। पहले हम अपने परम्परागत प्राप्त बौद्धिक सम्पत्ति में गर्व रखते थे, अपने को महान् मानते थे। पर हम अब अपने को अवनत और अर्ध-उन्नत के नाम से घोषित करने में बड़ी शान लेते हैं और भिक्षुकों की झोली लेकर विदेशियों के पास जाते हैं। उनसे केवल भोजन ही नहीं माँगते, उनके विचारों की भी भिक्षा की आशा उनसे रखते हैं। हमारी 'मानसिक



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दासता' पूर्ण हो गई है और हमें इस बात की लज्जा नहीं है कि हमारे धर्म की तरफ हमें पूरी तरह से उपेक्षा हो गई है। ऐसी स्थिति में अवश्य ही उसका लोप हो जाएगा।

यह भी हमको देखना है कि हम अपनी गलतियों से कुछ सीखते नहीं। आश्चर्य की बात है कि एक बड़े सुन्दर धर्म के नाम पर जो समाज रूपी संगठन का निर्माण हुआ है वह बड़ा ही अवांछनीय है। इसमें करोड़ों लोग दरिद्र और निष्कासित हो रहे हैं। परिणाम यह है कि करीब-करीब एक तिहाई हिंदुओं ने अपने धर्म का परिवर्तन कर लिया। जो बचे हैं, उनको इसकी कोई चिंता नहीं है। इस कारण वे भी धीरे-धीरे खो जायेंगे। हम किसी से अच्छी बात नहीं सीखते। उनकी बुराइयों को लेने में हम सदा तत्पर रहते हैं। हमने मुसलमानों से भ्रातृभाव के सुन्दर आदर्श को नहीं लिया। वे इसे अपने प्रतिदिन के जीवन में प्रदर्शित करते हैं। बड़े और छोटे, धनी और दरिद्र सब एक ही दस्तरखान पर भोजन कर सकते हैं और एक ही उपासना गृह में सब प्रकार प्रार्थना भी करते हैं। उनसे हमने बहुत-सी खराबियाँ ली हैं, पर कोई अच्छी बात नहीं ली। अंग्रेजों के भी बहुत से दोष हममें आ गये। बहुत सी अवांछनीय प्रथाएँ हमने उनसे ले लीं। पर समय का पालन करना, अपने कर्तव्यों के प्रति दत्तचित्त रहना, उत्तरदायित्व की भावना रखना, परिश्रम करना आदि ऐसे अन्य गुणों को हमने उनसे नहीं लिया।

जब हम अपने ही शत्रु हो गये अर्थात् जब शत्रु ही हमारे हृदयों और घरों में आ बसा, तो अंतिम समय दूर नहीं समझा जा सकता। जिसे हम



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विरोधों और संघर्षों के बीच में रहते पांच हजार वर्षों से बचाये हुए थे, उसे हम अपने ही बनाये हुए वर्तमान अवस्था में सौ वर्ष के भीतर खो देंगे। मेरा भय वास्तव में निराधार नहीं है। हमें वास्तविकता का सामना करना चाहिए। हमें चाहिए कि हम अपने धार्मिक ढांचे का सुधार करें और अपने सामाजिक संगठन को नया रूप दें। और अमर परम्पराओं को जीवन में उतारें।

श्रीप्रकाश
(भूतपूर्व महाराष्ट्र गवर्नर)



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# MY FEAR

As I see the scene around me my heart is filled with anxiety for the future. Being 80 years of age I hesitate to speak out my mind. Shall I think I would not be true to myself if I do not say publicly what I feel at the moment ? I feel sorry and embarrassed to mention it is that within a century or so, what is known as Hindu religion with its age-old culture, traditions, ways of life and thought will disappear. The disappearance of this great faith from the world, to my mind, will be of greater loss to humanity than the disappearance even of such great cultures of the past as Egyptian and Greek. I say this not as a Hindu, but as a student of comparative religion, philosophy and thought.

Some will doubtless say that when this great faith despite all the excrescences that have grown around it by passage of time, has survived through 5,000 years and more surely it cannot go within the short period of the next century or so. It must not be forgotten that through all these millenia of our existence during which we have suffered incessant attacks and invasion, from outside and gone under



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foreign domination, there was always a reaction in our minds that, though physically weak—because of which fact we became a subject people—we were really great as inheritors of great philosophies, noble endeavours and beautiful idealisms. We never surrendered out minds even when the bodies were enslaved.

Today we are free, but I find more foreign influences at work than was the case ever before. I remember my father's generation and I have memories of seventy years studied the English language most carefully knowing it better than most Englishmen. Educated persons of that time were very familar with European literature, philosophy, history, science and thought generally, but their own personal domestic and social lives were fashioned on purely traditional Hindu ways. They struggled to keep the ancient thought alive, and established educational institutions in which boys and girls should be taught their religion and imbibe a pride in their past. It is they that created the generation that fought for freedom having been inspired by what they had taught and left behind.

Mahatma Gandhi who is revered as the Father of

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the Nation, when fighting for Swaraj, really desired that his country should come into its own. My father Dr. Bhagwan Das said over and over again that in fighting for freedom we were fighting for the recovery of our lost Soul. In Swaraj we have declared ourselves as a secular State and barred all religious education from public institutions.

In practice, however, secularism has come to mean anti-Hinduism. While so far as I know, followers of other faiths, like Christianity and Islam see that in their own homes a religious atmosphere is maintained, and children taught their religious books and observances, Hindus have become completely averse to this. There is scarcely a Hindu home where at any time in twenty four hours whole family gathers for common prayers or any religious observances.

Though the knowledge of the English language is getting less and less, anglicisation of life and thought is becoming more and more prevalent. We see it in the furnishings of our houses, the implements and utensils we use at home, and the clothes we wear. While formerly we took pride in our own heritage, regarded ourselves as a

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really great people, we now almost exult in calling ourselves an undeveloped or under-developed people, and go out with a beggar's bowl to foreign peoples, not only to ask for food but also for ideas. Our intellectual slavery is thus complete, and we do not seem to have any regrets at our religion taking a back place. Thus its disappearance in these circumstances becomes certain.

We cannot also help pondering over the fact that we do not learn from our mistakes. A beautiful faith, curiously enough, has evolved a very cruel social system in which so many millions are outcast. The result has been that quite a third of the Hindu people have changed their faith. The rest do not seem to be worried and so are naturally in danger of slowly losing themselves as well. We do not take anything good from others, but are quite eager to take their bad points. We have not learnt from the Muslims their great ideal of brotherhood which they express in every day life, by rich and poor, high and low eating at the same table and performing their prayers in a similar manner in a common place of worship. We may have,



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learnt many bad things, but not the good ones from the Muslims. From the British we also have learnt many undesirable things, but we have not learnt their punctuality, their devotion to duty, their sense of responsibility, their capacity for hard work and other virtues.

When we have become our own enemies or, in other words, when the enemy has entered our own hearts and homes, the end cannot be far off. What we have been able to save through five thousand years of clash and conflict, we are are likely to lose in a bare century in the circumstances we have voluntarily created. My fear, therefore, is not baseless.

If we are to protect ourselves from the fear, namely, disappearance of Hindu thought and culture,Hindus must not be complacent. They must face facts. They must thoroughly reform religious organisation and re-construct their social edifice. They learn from Islam its practical human brotherhood, and from Christianity its system of organised charity.



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The ancient Hindu ideal was a good one, namely, that the outward life of everyone should be simple, however learned, however powerful, however wealthy one may be. That puts every one on an equal basis and avoids jealousies and suspicions. The recovery of this ideal will save our people from becoming Communists. If we take the good points of Islam and make these a part of our own lives, we shall be able to save Hinduism from extinction; and it can survive to make its own contribution to world-thought and world-endeavour which I believe, it is still capable of making for the well-being of mankind as a whole.

*Shri Prakash*
Formerly High Commissioner to Pakistan, Union Commerce Minister and Governor of Assam, Madras & Maharashtra.

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# Introduction

Hinduism, Christianity and Islam are the great faiths that have introduced various social customs and practices in the world. Under Christianity, the original concept of marriage as a Catholic sacrament has undergone transformation with the advent of protestantism. Islam has given marriage a more flexible character which could be dissolved by the grant of an alimony by the husband to the wife. But at the same time it has created problems of poligamy in the society. Hinduism has given to marriage the sanctity of an inviolable sacrament which has preserved its noble character till recent years.

This cultural heritage of India has been passed on from generation to generation through women. When they lose touch with traditions embodied in a way of life and their faith is shaken on account of prolonged alien influence a threat is presented to the very survival of its indigenous culture. Modern thinkers of society are speculating whether India will be able to hold her



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traditional pattern of life and yet face the challenge of Industrial Revolution. This enquiry is more pertinent today than before when a segment of society is being uprooted in its traditional values. This is due to its direct and indirect contact with British rule and was subject to education in Convent and Missionary schools. The impact of alien influence on this elite group has eroded its faith in Indian traditionals and has created a crisis. This cultural vacuum can be set aside if the past is harnessed in the present for the structure of the future. It has been significantly said, 'What is human life if the recollections of the former events do not link the present with the past ?' Without progressive factor the conservative is bound to lose its vitality and vigour. Without tradition there cannot be progress. Thus society ought to be built as the robin builds its nest, out of the twigs and straws of one's native meadows. Here lies the importance of the our attempt to rethink the sustaining forces of our society.

Hindus have developed their own pattern of marriage based on understanding, love and faithfulness. The Sanskrit word for betrothal is '*Vagdan*' which literally means "giving of words or a pledge" and the marriage in Sanskrit is called "*Panigrahana*" meaning 'seizing the hand'. Both these ancient words speak of the



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faithful character of Hindus which have been found inextricably woven into the texture of their lives.

It will be worthwhile to recount their ancient system. This is how it is recorded in our great classics.

A young man, intending to get married undertakes a vow. A Student, after he completes his studies obtains permission from the elders to get married.

'He goes to Banaras, the abode of learning (*Kashi Yatra*). Enroute he meets some good people. Finding those people of noble character and learning, he tells them of his intention.

One among them tells him : "I have beautiful daughter. I will give her to you in marriage. Live with her in the *Grihasthashrama.* Come to my house" The marriage is then discussed and settled in the bride's house. In conformation of this, they exchange Tambul (betels and nuts). The would be son-in-law is thus treated hospitably by the bride's father. Then comes the marriage ceremony and follows the *sankalpa*. The bridegroom says : "I will marry this woman so that... I may follow the path of Dharma and beget children." When the bride's father hears this, he too decides. From that moment, he looks upon groom and the bride



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as Lord Narayana and Goddess Lakshmi respectively. He gives away his daughter at a ceremony called the *Kanyadan*, saying :

"I, as a pure soul, give to you my daughter, who is a virgin, young and beautiful, and suitable to become a partner to you who are noble and learned, so that you may get the four values of life."

The bride's father then takes the following promise thrice from the bridegroom :

"In the pursuit of *dharma* (righteousness) *artha* (*wealth*) and *kama* (worldly pleasure), you should not go astray from her."

To which the bridegroom replies three times :

"I will not go astray from her." Thereafter the bride and the groom together chant the following *sankalpa* :

"We shall both do the holy *yagnas*, live together and beget progeny."

Then the protective string, the "*Mangala Sutra*" is tied on their wrists. The bridegroom then tells the bride :

"Henceforth you will have to give yourself to me who am your husband......come to my abode and be the



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mistress of the house......give your orders for all the sacred duties. When you were a child you were with Soma. Then you were with Gandharva (*i.e.* You became beautiful) Gandharva gave you to Agni (*i.e.* you attained maturity). Agni gave you to me"

*Saptapadi* or the 'Seven Steps' is the most important part of the marriage ceremony. The bridegroom and the bride hand in hand take seven steps together before the sacred fire. When they take the first step together, the bridegroom holds the bride's hand and says:

"I hold your hand so that I may get good life......I am your protector. You must live with me till you become old and invalid."

After taking the seven steps, he says: "We have taken seven steps, you have become mine for ever. Yes. We have become partners by taking seven steps together. I have become yours. Hereafter I cannot live without you. Do not live without me. Let us live in mutual love and one will. Let us become cause for each other's happiness. Let us share the joys of life together in mutual consideration...... You are *Rig* and I am *Sama*, I am *Sama* and You are *Rig*.........I am mind, and you the word......" so goes the *Saptapadi mantra*. The



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bridegroom then thanks Soma, Gandharva and Agni and gives them oblation for having given him a Virgin. This is the "*pradhan homa*."

Such is the sacred ceremony which has been performed from times immemorial in accordance with the scriptural ordinances and through the recitation of Vedic mantras under the direction of learned Brahmins and in the presence of fire. Through this religious rite, the bride and the bridegroom are knit together in a sacred tie not only for this life but for many lives. It unites not only their physical bodies but their mind, intellect, heart and soul too. The married couple enter worldly life as co-pilgrims on the religious path and after repaying the debt they owe to their forefathers through propagation of the species crave their way to redemption by discharging their religious obligations. The goal is one for both, and the way through which they reach the goal is also the same. It is for these reasons that the wife in Hindu terminology is referred to as a religious partner. In this way complete identity is established between the two.

The ancient Hindu concept practically conforms to the growing modern belief in monogamy. Dr. Stones



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authors of the well known book—*A Marriage Manual*—record their observations in the following words :

'Inspite of our changing values, it seems to us that a lasting union of one man with one woman is the most ideal form of human sex relationship, an ideal marriage is one that needs most adequately the essential objects of the marital union (a) companionship (b) sexual intimacy (c) the establishment of a family.

Continuity of this immortal tradition is enshrined in ancient Sanskrit classics. For example the Vedic text of *Shatapatha* school records :

'Wife is indeed the half of one's own self. So long as the man is not married he remains without integration.'

In the *Ramayana* Kaushalya is described as a symbol of womanly virtues :

'When Kaushalya serves me she symbolises all perfections of a servant, friend, spouse, sister, and mother.

In the *Mahabharata* too, the author emphasises the same values in his inimitable style :

'In privacy they speak sweet and are our friends. In religious rites they are like guides and amidst ailments



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they are like mothers. The wife is the (better) half of man, wife is the dearest friend, wife is the root of all achievements, a man endowed with a wife is a stabilizing factor in society. Men having wives are qualified to perform religious acts : married men are socially acceptable. A man is reliable if he is married. Wife is therefore the root of all success.'

Even Kalidasa, the foremost among Sanskrit poets regards women as the moral and spiritual centre of home. He repeatedly uses the word '*grihini*'*to reveal the inner beauty of a housewife. The marriage of Parvati is exquisitely portrayed in the sixth canto of the *Kumarsambhavam*. To marry her Shiva takes the initiative by sending seven sages to the bride's parents. They are accompanied by Arundhati, the heavenly model of wifely faith and devotion. The Himalaya receives them. The seven sages convey the message requesting Parvati's hand

*अन्वास्य गोप्ता गृहिणीसहाय: (रघु २, २४)
गृहिणीसचिव: सखी मिथ: (रघु ८, ६७)
प्रायेण गृहिणीनेत्रा: कन्यार्थेषु कुटुम्बिन: (कुमार ६, ८५)
यान्त्येवं गृहिणीपदं युवत्यो वामा: कुलस्याधय: (शाकुन्तल ४, १८)
अभिजनवतो भर्तु: श्लाघ्ये स्थिता गृहिणीपदे (शाकुन्तल ४, १९,)



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for Shiva. The father joyfully agrees and Parvati's wedding is performed after three days.

The following is an English translation of the relevant portion in the *Kumarasambhavam* by Griffith :

We also, Mountain Monarch, since we bear
To thee the message, in the labcur share.
His messengers, great king, we crave the hand
Of thy fair daughter at the God's command.
At such blest union, as of Truth and Voice,
A father's heart should grieve not, but rejoice.
Her Lord is Father of the world, and she
Of all that liveth shall the mother be
Gods that adore him with the Neck of Blue
In homage bent shall hail the Lady too,
And give a glory to her feet with gems
That sparkle in their priceless diadems.
Hear what a roll shall blazon forth thy line,
Maid, Father, Suitor, Messengers divine
Give him the chosen lady, and aspire
To call thy son the Universe's Sire,
Who laudeth none, but all mankind shall raise.
To him through endless time the songs of praise.

This portrayal gives an idea of the noble traditions



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and practices of marriage which continued to inspire people till recently in our country. There is no doubt that Indians have shown high regard for women and in return they have developed the concept of faithfulness which finds no parallel in the history of the world civilization. The male names among Hindus are often prefaced and embellished by those of females e.g. Radha Krishan, Sita Ram, Laxami Chand, Uma Shankar and Shri Chand to quote only a few among many. This speaks of the high status of women in Hindu society. Here the first names of Radha, Sita, Laxami Uma and Shri are names of women and these are joined with those of men to make a complete name. Kalidasa explains this union by his incomparable simile of Vak (word) and Artha (meaning) which have the same gender, number and compound :

God Shiva and his mountain bride,
Like word and meaning unified,
The world's great parents, I beseach
To join fit meaning to my speech.

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ । (Raghu 1, 1)

Our Constitution too, assures absolute equality of man and woman in all walks of life. Today a woman in



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India is head of the State. This revitalises an ancient saying :

'It is the character that counts and not the sex.'

स्त्री पुमानित्यनास्थैषा वृत्तं हि महितं सताम् (Kumar VI, 12)

It will not be out of place here to quote from Professor Max Mueller a great Sanskrit scholar of Germany :

"It is certain that the whole religious and social system of the Hindus is the outcome of centuries of profound thought and carefully recorded experiences. Whatever we English people may be able to teach them in mechanical arts and in experimental science, we have very little to teach them in matters of social philosophy. Everything tending to the peace and well-being of society has been long since reduced by the Hindus to well ordered rules deducted from the unchanging facts of nature. An introduction among them of our crude ideas can only result in mischief and tend to bring the Hindus to the same chaotic scramble of antagonistic interests which is the characteristic of our own disgraceful social muddle."

□



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# Vedic Text
## and its English Translation

*(Having previously recited the Vedic Mantras in adoration of God, invoked His blessing (Svasti vachana स्वस्तिवाचन) and prayed for peace on earth and good will to all beings (Shanti Prakarana शान्ति-प्रकरण) and performed the usual Homa, the bride and the bridegroom shall, at the appointed time, enter the altar (Vedi वेदी), specially erected for the performance of their marriage ceremony).*

### I. RECEPTION OF THE BRIDEGROOM
### (वर-सत्कार:)

*The bridegroom shall stand facing the East. The bride facing the North, shall address the bridegroom as follows :—*

*(Offering the seat (Asana))*



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**The Bride :—**

"ओ३म् साधु भवान् आस्तां विष्टरः प्रतिगृह्यताम् ।।"

*Accepting the offered seat (Asana)*

**The Bridegroom :—**

"ओ३म् प्रतिगृह्णामि ।।"

(*The bride shall take her seat to the right of the bridegroom. The bridegroom performing Achamana** (आचमन) *thrice*).

**The Bridegroom :—**

"ओ३म् आ मागन् यशसा सँ सृज वर्चसा ।
तं मा कुरु प्रियं प्रजानामधिपतिं पशूनामरिष्टिं तनूनाम् ।।"

(*Holding with his left hand a cup of Madhuparka*†

---

*All the religious ceremonies of the Hindus begin with two observances, namely, *Achamana* (sipping a small quantity of water) and *Angasparsha* (touching one's limbs with one's right hand). The first is purificatory and conducive to peaceful attitude of mind. The second is intended to pray for physical strength and alertness.

†Madhu-Parka is composed of honey, curd and butter. It is offered to an honoured guest on his arrival after he has had a wash and been seated comfortably. The ingredients combine sweetness with nourishment. (Cf. SGS ii, 16, 1; Kumar VII, 72)



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**(मधुपर्क)** *removing the cover and looking at the Madhuparka* **(मधुपर्क)**

**The Bridegroom :—**

(१) "ओ३म् मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः।
माध्वीर्नः सन्त्वोषधी :॥"

(२) "ओ३म् मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः।
मधु द्यौरस्तु नः पिता॥"

(३) "ओ३म् मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः।
माध्वीर्गावो भवन्तु नः॥"

(1) May the breezes be sweet as honey; may the streams flow full of honey and may the herbs and plants be laden with honey for us ! (RV 1, 90, 6-8)

(2) May the nights be honey-sweet for us; may the mornings be honey-sweet for us ; may the earth be honey sweet for us and may the heavens be honey-sweet for us !

(3) May the plants be honey-sweet for us; may the Sun be all honey for us and may the cows yield us honey-sweet milk !

*(The bridegroom shall pour out the Madhuparka*



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*(मधुपर्क) into three cups and then partake a little of it from each of the cups reciting the following Mantra :—)*

**The Bridegroom :—**

"ओ३म् यन्मधुनो मधव्यं परम ँ रूपमन्नाद्यम्। तेनाहं मधुनो मधव्येन परमेण रूपेणान्नाद्येन परमो मधव्योऽन्नादोसानि"

(The honey is the sweetest and the best. May I have food as sweet and health-giving as this honey and may I be able to relish it !)

*(Performing Achamana (आचमन) )*

**The Bridegooom :—**

"ओ३म् अमृतापिधानमसि स्वाहा।"

*(Performing Achamana (आचमन) a second time)*

**The Bridegroom :—**

"ओ३म् सत्यं यशः श्रीर् मयि श्रीः श्रयतां स्वाहा।"

*(Sprinkling with water his face and other limbs).*

**The Bridegroom :—**

"ओ३म् वाङ्म आस्येऽस्तु।"



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"ओ३म् नसोर्मे प्राणोऽस्तु ।"

"ओ३म् अक्ष्णोर्मे चक्षुरस्तु ।"

"ओ३म् कर्णयोर्मे श्रोत्रमस्तु ।"

"ओ३म् बाह्वोर्मे बलमस्तु ।"

"ओ३म् ऊर्वोर्मे ओजोऽस्तु ।"

"ओ३म् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ।"

*(The father of the bride, making a present of a cow, a finger-ring or some other suitable article).*

**Father :—**

"ओ३म् अदः······*प्रतिगृह्यताम् ।"

*(Accepting the present)*

**The Bridegroom :—**

"ओ३म् प्रतिगृह्णामि ।"

## II. THE GIVING AWAY OF THE BRIDE

## (कन्या-दानम्)

*(The father of the bride, placing her right hand on the right hand of the bridegroom)*

---

*Here the names of the bride shall be given



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**Father :—**

"ओ३म् †··· गोत्रोत्पन्नामिमाम् * ···नाम्नीमलंकृतां कन्यां प्रतिगृह्णातु भवान् ।"

(Be pleased to accept hand of my daughter*..... of the *Gotra* †......)

**The Bridegroom :—**

"ओ३म् प्रतिगृह्णामि ।"

(Yes, I do accept.)

*(Offering the garment to the bride)*

**The Bridegroom :—**

"ओ३म् जरां गच्छ परिधत्स्व वासो,

भवा कृष्टीनामभिशस्तिपावा ।

शतं च जीव शरदः सुवर्चा,

रयिं च पुत्राननुसंव्ययस्व ।

आयुष्मतीदं परिधत्स्व वासः ॥

*(Offering the scarf to the bride)*

---

†Here *Gotra* (surname) shall be mentioned

*Here the name of the bride shall be given



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**The Bridegroom .—**

"ओ३म् या अकृन्तन्नवयन् या अतन्वत,
याश्च तन्तूनभितोऽततन्थ।
तास्त्वा देवीर्जरसे संव्ययन्तु,
आयुष्मतीदं परिधत्स्व वासः ॥

*(Putting on the garment offered by the parents [of the bride)*

**The Bridegroom :—**

"ओ३म् परिधास्यै यशोधास्यै,
दीर्घायुत्वाय जरदष्टिरस्मि।
शतं च जीवामि शरदः पुरूची,
रायस्पोषमभिसंव्ययिष्ये ॥"

*(Wearing the scarf offered by the parents of the bride)*

**The Bridegroom :—**

"ओ३म् यशसा मा द्यावापृथिवी यशसेन्द्राबृहस्पती।
यशो भगश्च मा विन्दद् यशो मा प्रतिपद्यताम्।"

*(Facing each other)*



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**The Bride and the Bridegroom :—**

"ओ३म् समञ्जन्तु विश्वेदेवा: समापो हृदयानि नौ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ॥"

(RV X, 85, 47)

(Ye learned people assembled at this sacred ceremony know it for certain that we two hereby accept each other as companions for life and agree to live together most cordially as husband and wife. May the hearts of us both be blended and beat in unison. May we love each other like the very breath of our lives. As the All-pervading God sustains the universe, so may we sustain each other. As a preceptor loves his disciple, so may we love each other steadfastly and faithfully.)

*(Addressing the bride)*

**The Bridegroom:—**

(१) "ओ३म् यदैषि मनसा दूर दिशोऽनु पवमानो वा।
हिरण्यपर्णो वैकर्ण: स त्वा मन्मनसा करोतु···*॥"

---

*Here he shall pronounce the name of the bride



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(२) "ओ३म् भूर्भुवः स्वः ।
अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
वीरसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥"
(RV X, 85, 44)

(1) Distant though we were, one from the other, we stand now united. May we be of one mind and spirit !

(2) Through the grace of God, may the eyes radiate benevolence. Be thou my shield. May thou have a cheerful heart and a smiling face. May thou be a true devotee of God and mother of heroes. May thou have at heart the welfare of all living beings !

**The Bride :—**

"ओ३म् प्र मे पतियानः पन्थाः कल्पताम् ।
शिवाऽरिष्टा पतिलोकं गमेयम् "

(I pray that henceforward I may follow thy path. May my body be free from disease and defect and may I ever enjoy the bliss of your companionship ! )



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*(At the request of the bride's father, the priest shall occupy his appointed seat at the altar and proceed with the ceremony)*

## III. THE NUPTIAL HOMA*

## (विवाह-होम:)

(*Doing Achamana* (आचमन) *thrice*).

(१) "ओ३म् अमृतोपस्तरणमसि स्वाहा।"

(२) "ओ३म् अमृतापिधानमसि स्वाहा।"

(३) "ओम् सत्यं यश: श्रीर्मयि श्री: श्रयतां स्वाहा।"

*Sprinkling water on the face with the right hand*):—

"ओ३म् वाङ् म आस्येऽस्तु।"

(*Sprinkling water on the nostrils*)

---

*All solemn rites and ceremonies commence with performance of *Homa* among the followers of Vedic religion. The idea is to begin all auspicious undertakings in an atmosphere of purity and spirituality. This atmosphere is created by the burning of fragrant herbs and ghee and by the recitation of suitable *Mantras.* Besides, fire gives both light and energy and, therefore, symbolises knowledge and driving force, both of which are so very essential for every kind of success in life. (Cf. also Raghu VII, 25)



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"ओ३म् नसोर्मे प्राणोऽस्तु ।"

*(Sprinkling water on the eyes)*

"ओ३म् अक्ष्णोर्मे चक्षुरस्तु ।"

*(Sprinkling water on the ears)*

"ओ३म् कर्णयोर्मे श्रोत्रमस्तु ।"

*(Sprinkling water on the arms)*

"ओ३म् बाह्वोर्मे बलमस्तु ।"

*(Sprinkling water on the thighs)*

"ओ३म् ऊर्वोर्मे ओजोऽस्तु ।"

*(Sprinkling water all over the body)*

"ओ३म् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ।"

*(Arranging fuel-sticks in the altar)*

## IV. ACCEPTANCE OF HAND

## (पाणि-ग्रहणम्)

*The bridegroom rising from his seat and facing the bride, shall raise her right hand with his left and then clasping it.)*



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(१) "ओ३म् गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥"

(RV X, 85, 36)

(२) "ओ३म् भगस्ते हस्तमग्रभीत् सविता हस्तमग्रभीत्।
पत्नी त्वमसि धर्मणाहं गृहपतिस्तव ॥"

(३) "ओ३म् ममेयमस्तु पोष्या मह्यं त्वादात् बृहस्पतिः।
मया पत्या प्रजावति शं जीव शरदः शतम् ॥"

(४) "ओ३म् त्वष्टा वासो व्यदधाच् छुभे कं बृहस्पतेः प्रशिषा कवीनाम्।
तेनेमां नारीं सविता भगश्च सूर्यामिव परिधत्तां प्रजया ॥"

(५) "ओ३म् इन्द्राग्नी द्यावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा। बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु ॥"

(६) "ओ३म् अहं विष्यामि मयि रूपमस्या वेदवित्पश्यन्मनसा कुलायम्।
न स्तेयमद्मि मनसोदमुच्ये स्वयं श्रथ्नानो वरुणस्य पाशान् ॥"

**The Bridegroom :—**

(1) I clasp thy hand and enter into the holy state of matrimony so that we may be blessed with prosperity and noble progeny. Mayst thou live with me happily



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throughout life ! Through the grace of the All-powerful God, who is the Creator and Sustainer of the universe and in the presence of this august assemblage, thou art being given away in marriage so that we may together perform rightly the duties on us as house-holders.

(2) With all my strength and resources, I have clasped thy hand; and thus united, we shall together follow the path of virtue. Thou art my lawfully wedded wife and I am thy lawfully wedded husband.

(3) God, the Protector and Sustainer of all, has given thee to me. From to-day it devolves upon me to protect and maintain thee. Blessed with children, mayst thou live happily with me as thy husband for the full span of human life (a hundred years) !

(4) Following the Divine law and the words of wisdom uttered by the sages, may we make a good couple and may God vouchsafe unto us a shining life of virtue and happiness !

(5) As God through His great forces like the Sun, the Moon, the Earth, the Air etc. nourishes and sustains



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all creatures, so may He bless my wife with healthy and virtuous progeny and so may you all assembled here bless her !

(6) I accept thee as my partner for life. I will not keep away even mentally anything from thee. I will share with thee all I enjoy. We will persevere in the path of virtue, surmounting all obstacles.)

## V. PLEDGE-TAKING

## (प्रतिज्ञा-करणम्)

(*The bridegroom taking the palm of the bride into his, shall help her to rise and then they both shall go round the altar, the bride leading. Then facing the East.*)

**The Bridegroom :—**

"ओ३म् अमोऽहमस्मि सा त्व, सा त्वमसि अमोऽहम् ।
सामाहमस्मि ऋक् त्वम्, द्यौरहं पृथिवी त्वम् । तावेव
विवहावहै, पुत्रान् विन्दावहै, बहून् ते सन्तु जरदष्टयः ॥"

(SGS 1, 13, 4)

(O virtuous ! I have accepted thee thoughtfully and



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so hast thou accepted me. Out of the fullness of love have I accepted thee and so hast thou accepted me. I am the *Sama* and thou art the *Rik*. I am the *Dyau* (Heaven) and thou art the Earth. We marry each other joyously. May we be blessed with bright, heroic and long-lived children !)

**The Bride and the Bridegroom :—**

"ओ३म् सं प्रियौ रोचिष्णू सुमनस्यमानौ पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम शरदः शतम् ॥"

(Let us be devoted to each other. Let us share each other's joys and sorrows, wish each other well and look upon each other with love and live for at least a hundred years. May we live happily for at least a hundred years. May we live, listening to sweet words for at least a hundred years ! )

## VI. ASCENDING THE SLAB
## (शिलारोहणम्)

*(The bride shall place her right foot on the slab, helpeb by her mother or brother.)*



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**The Bridegroom :—**

"ओ३म् आरोहेममश्मानमश्मेव त्वं स्थिरा भव ।
अभितिष्ठ पृतन्यतोऽव बाधस्व पृतनायतः ॥"

(AV II, 13, 4)

## VII. THE FRIED-RICE OFFERINGS
## (लाजा होमः)

*(The bride shall place the palms of her hands over those of the bridegroom and, in this position making three offerings (ahutis) of fried-rice, soaked in ghee)*

**The Bride :—**

(१) "ओ३म् अर्यमणं देवं कन्या अग्निमयक्षत । स नो अर्यमा देवः प्रेतो मुञ्चतु मा पतेः स्वाहा ॥" इदमर्यम्णे ऽग्नये इदन्न मम ॥"

(SGS I, 18, 3)

(२) "ओ३म् इयं नार्युपब्रूते लाजानावपन्तिका । आयुष्मानस्तु मे पतिरेधन्तां ज्ञातयो मम स्वाहा ॥ इदमग्नये इदन्न मम ॥"

(AV XIV, 2, 63)

(३) "ओ३म् इमांल्लाजानावपाम्यग्नौ समृद्धिकरणं तव । मम तुभ्यं च संवननं तदग्निरनुमन्यतामियं स्वाहा ॥ इदमग्नये इदन्न मम ॥"



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so hast thou accepted me. Out of the fullness of love have I accepted thee and so hast thou accepted me. I am the *Sama* and thou art the *Rik*. I am the *Dyau* (Heaven) and thou art the Earth. We marry each other joyously. May we be blessed with bright, heroic and long-lived children !)

**The Bride and the Bridegroom :—**

"ओ३म् सं प्रियौ रोचिष्णू सुमनस्यमानौ पश्येम शरदः शतं जीवेम शरदः शतं श्रृणुयाम शरदः शतम् ॥"

(Let us be devoted to each other. Let us share each other's joys and sorrows, wish each other well and look upon each other with love and live for at least a hundred years. May we live happily for at least a hundred years. May we live, listening to sweet words for at least a hundred years ! )

## VI. ASCENDING THE SLAB
## (शिलारोहणम्)

*(The bride shall place her right foot on the slab, helpeb by her mother or brother.)*



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**The Bridegroom :—**

"ओ३म् आरोहेममश्मानमश्मेव त्वं स्थिरा भव ।
अभितिष्ठ पृतन्यतोऽव बाधस्व पृतनायतः ॥"

(AV II, 13, 4)

## VII. THE FRIED-RICE OFFERINGS
## (लाजा होमः)

*(The bride shall place the palms of her hands over those of the bridegroom and, in this position making three offerings (ahutis) of fried-rice, soaked in ghee)*

**The Bride :—**

(१) "ओ३म् अर्यमणं देवं कन्या अग्निमयक्षत । स नो अर्यमा देवः प्रेतो मुञ्चतु मा पतेः स्वाहा ॥" इदमर्यम्णे ऽग्नये इदन्न मम ॥"

(SGS I, 18, 3)

(२) "ओ३म् इयं नार्युपब्रूते लाजानावपन्तिका । आयुष्मानस्तु मे पति-रेधन्तां ज्ञातयो मम स्वाहा ॥ इदमग्नये इदन्न मम ॥"

(AV XIV, 2, 63)

(३) "ओ३म् इमांल्लाजानावपाम्यग्नौ समृद्धिकरणं तव । मम तुभ्यं च संवननं तदग्निरनुमन्यतामियं स्वाहा ॥ इदमग्नये इदन्न मम ॥"



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(1) I adore God, the unifier of hearts. Now that am leaving my parents' home for my husband's, I pray that He may keep us perpetually united !

(2) In making these offerings, I pray for the long life of my husband and the prosperity of all our relations !

(3) (*Addressing the husband*) in making these offerings for your prosperity I once again pray that He may bless this union of our hearts !

## VIII. CIRCUMAMBULATION
## (परिक्रमा)

**The Bridegroom :—**

"ओ३म् सरस्वति प्रेदमव सुभगे वाजिनीवति। यां त्वा विश्वस्य भूतस्य प्रजायामस्याग्रतः। यस्यां भूत समभवद् यस्यां विश्व-मिदं जगत्। तामद्य गाथां गास्यामि या स्त्रीणामुत्तमं यशः॥"

*(Taking the bride's hand in his)*

**The Bridegroom :—**

"ओ३म् तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतु ना सह।
पुनः पतिभ्यो जायां दा अग्ने प्रजया सह॥"



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"ओ३म् कन्यला पितृभ्यः पतिलोकं यतीयमपदीक्षामयष्ट ।
कन्या उत त्वया वयं धारा उदन्या इवातिगाहेमहि द्विषः ॥"

*(The second round, with the bride leading, being over, both the bride and the bridegroom shall offer ahutis of fried rice thrice, reciting)*

**The Bride :—**

(१) "ओ३म् अर्यमणं देवं कन्या अग्निमयक्षत । स नो अर्यमा देवः प्रेतो मुञ्चतु मा पतेः स्वाहा ॥ इदमर्यम्णेऽग्नये इदन्न मम ॥"

(२) "ओ३म् इयं नार्युपब्रूते लाजानावपन्तिका । आयुष्मानस्तु मे पतिरेधन्तां ज्ञातयो मम स्वाहा ॥ इदमग्नये इदन्न मम ॥"

(३) "ओ३म् इमांल्लाजानावपाम्यग्नौ समृद्धिकरणं तव । मम तुभ्यं च संवननं तदग्निरनुमन्यतामियं स्वाहा ॥ इदमग्नये इदन्न मम ॥"

*(And, again reciting the Mantra, they shall go round the third time).*

**The Bridegroom :—**

"ओ३म् सरस्वति प्रेदमव सुभगे वाजिनीवति । यां त्वा विश्वस्व



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भूतस्य प्रजायामस्याग्रतः यस्यां भूत ँ समभवद् यस्यां विश्वमिदं जगत् । तामद्य गाथां गास्यामि या स्त्रीणामुत्तमं यशः ॥"

*(After completing the third round, they shall exchange seat, the bride taking her seat to the left of the bridegroom. Then, they shall make the fourth round, the bridegroom now leading).*

*(Offering the remaining fried rice)*

**The Bride :—**

"ओ३म् प्रजापतये स्वाहा । इदं भगाय इदन्न मम ॥"

*(Offering an ahuti* (आहुति) *of ghee)*

**The Bridegroom :—**

"ओ३म् भगाय स्वाहा । इदं प्रजापतये इदन्न मम ॥"

*(Touching the hair of the bride).*

**The Bridegroom :—**

"ओ३म् प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वाऽबध्नात् सविता सुशेवः । ऋतस्य योनौ सुकृतस्य लोके अरिष्टां त्वा सह पत्या दधामि ॥" (१)

"ओ३म् प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।
यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगा ऽसति ॥" (२)



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## IX SEVEN STEPS
## (सप्तपदी*)

*(The priest shall tie into a knot the bridegroom's scarf and the upper garment of the bride. Then both shall stand facing the North. The bridegroom shall place his right hand upon the right shoulder of the bride).*

**The Bridegroom :—**

"ओ३म् मा सव्येन दक्षिणमतिक्राम ।।"

*(In taking these seven steps, the right foot shall always lead and the left be brought forward in line with it).*

**The Bridegroom :—**

(१) "ओ३म् इष एकपदी भव सा मामनुव्रता भव ।
विष्णुस्त्वा नयतु पुत्रान् विन्दावहै बहूंस्ते सन्तु जरदष्टयः ।।"

*(The bridegroom followed by the bride, shall take the first step in the North Easterly direction).*

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* संगतं साप्तपदीनमुच्यते Kumar V, 39
Cf. SGS 1, 14, 6



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**The Bridegroom :—**

(२) "ओ३म् ऊर्जे द्विपदी भव सा मामनुव्रता भव ।
विष्णुस्त्वानयतु पुत्रान् विन्दावहै बहूंस्ते सन्तु जरदष्टयः ॥"

*(They shall take the second step).*

**The Bridegroom :—**

(३) "ओ३म् रास्पोषाय त्रिपदी भव सा मामनुव्रता भव ।
विष्णुस्त्वा नयतु पुत्रान् विन्दावहै बहूंस्ते सन्तु जरदष्टयः ॥"

*(They shall take the third step).*

**The Bridegroom :—**

(४) "ओ३म् मायोभव्याय चतुष्पदी भव सा मामनुव्रता भव ।
विष्णुस्त्वानयतु पुत्रान् विन्दावहै बहूंस्ते सन्तु जरदष्टयः ॥"

*(They shall take the fourth step)*

**The Bridegroom :—**

(५) "ओ३म् प्रजाभ्यः पञ्चपदी भव सा मामनुव्रता भव ।
विष्णुस्त्वानयतु पुत्रान् विन्दावहै बहूंस्ते सन्तु जरदष्टयः ॥"

*(They shall take the fifth step).*



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**The Bridegroom :—**

(६) "ओ३म् ऋतुभ्यः षट्पदी भव सा मामनुव्रता भव ।

विष्णुस्त्वा नयतु पुत्रान् विन्दावहै बहूंस्ते सन्तु जरदष्टयः ॥"

*(They shall take the sixth step).*

**The Bridegroom :—**

(७) "ओ३म् सखे सप्तपदी भव सा मामनुव्रता भव ।

विष्णुस्त्वा नयतु पुत्रान् विन्दावहै बहूंस्ते सन्तु जरदष्टयः ॥"

*(They shall take the seventh step).*

(May the first step lead to *prosperity*, the second to *strength*, the third to *plenty*, the fourth to *happiness* the fifth to *progeny*, the sixth to *long life*. Having completed seven steps, be thou my *life long companion*. Mayst thou be my associate and helper in successful performance of the duties that now devolve upon me as a householder. May we be blessed with many children who may live the full duration of human life ! )

## X. SPRINKLING OF WATER

## (अभिषेकः)

*(The bride and the bridegroom shall resume their*



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*respective seats. The priest then shall sprinkle water on their foreheads.)*

**The Bridegroom :—**

(१) "ओ३म् आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे ॥" (RV X, 9, 1)

(२) "ओ३म् यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
उशतीरिव मातरः ॥ (RV X, 9, 2)

(३) "ओ३म् तस्मा अरङ्गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥" (RV X, 9, 3)

(४) "ओ३म् आपः शिवाः शिवतमाः शान्ताः शान्ततमाः तास्ते कृण्वन्तु भेषजम् ॥"

## XI. SEEING ( MENTALLY OR VISUALLING) THE SUN*

## (सूर्यदर्शनं ध्यानं वा)

*(Looking at (or mentally visualising) the Sun)*

**The Bride and Bridegroom :—**

"ओ३म् तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं

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* All physical life derives its sustenance from the Sun, while the Pole-Star is the emblem of stability. Here the husband exhorts his wife to be the sustainer of life and to be stable and steadfast.



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जीवेम शरदः शत ''श्रृणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः
स्याम शरदः शतं भूयश्च शरदः शतात् ॥" (RV VII, 66, 16)

(O God, Illuminator of the Sun, may we, through Thy grace, live for a hundred years, see for a hundred years, hear for a hundred years, and speak for a hundred years. And may we be never dependent upon anybody. May we likewise live even beyond a hundred years ! )

## XII. TOUCHING THE HEART
## (हृदय-स्पर्शः)

*(Touching the heart of the bride.)*

**The Bridegroom :—**

"ओ३म् मम व्रते ते हृदयं दधामि मम चित्तमनुचित्तं तेऽस्तु ।
मम वाचमेकमना जुषस्व प्रजापतिष्ट्वा नियुनक्तु मह्यम् ॥"

*(Touching the heart of the bridegroom)*

**The Bride :—**

"ओ३म् मम व्रते ते हृदयं दधामि मम चित्तमनुचित्तं ते ऽस्तु ।
मम वाचमेकमना जुषस्व प्रजापतिष्ट्वा नियुनक्तु मह्यम् ॥"

(May I have hearty co-operation from these in the performance of my duties. Mayst thou be of one mind



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with me. Mayst thou be consentient to my speech. May the Lord of creation unite thee to me !) (SGS II, 4, 1)

### XIII. SEEING (OR MENTALLY VISUALISING) THE POLE STAR

### (ध्रुवध्यानं दर्शनं वा)*

*(Showing the Pole-Star to the bride).*

**The Bridegroom :—**

"ध्रुवं पश्य ।।"

*(Seeing the pole-star.)*

**The Bride :—**

"पश्यामि ।।"

"ओ३म् ध्रुवमसि ध्रुवाहं पतिकुले भूयासम् ।"‡ ······ स्या ऽहं §···।।"

*(Showing the Star Arundhati).*

**The Bridegroom :—**

"अरुन्धतीं पश्य ।।"

*(Seeing the star‡).*

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* (Cf. SGS I, 17)

‡ Here she shall pronounce her husband's name. † Here she shall pronounce her own name. ‡ Kumar VI, II; 32; 91



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**The Bride :—**

"पश्यामि ।।"

"ओ३म् अरुन्धत्यसि रुद्धाहमस्मि···*स्याऽहं···

(Just as the star *Arundhati* is attached to the star *Vasishtha*, so may I be ever firmly attached to my husband ! )

*(Placing his hands upon the bride's forehead)*

**The Bridegroom :—**

(१) "ओ३म् ध्रुवा द्यौ ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत् ।
ध्रुवास: पर्वता इमे ध्रुवा स्त्रीपतिकुल इयम् ।" (RV X, 173,4)

(२) "ओ३म् ध्रुवमसि ध्रुवं त्वा पश्यामि ध्रुवैधि पोष्ये मयि । मह्यं त्वादाद्बृहस्पतिर्मया पत्या प्रजावती सं जीव शरद: शतम् ।।"।

1. As the heavens are permanently stable, as the earth is permanently stable, as these mountains are permanently stable, and as the entire universe is permanently stable, so may this, my wife, be permanently settled in our family !

2. Thou art the Pole-star; I see in thee stability and firmness : (*Addressing the wife*) mayst thou ever be steadfast in the affection for me. The great God has

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* Here they shall pronounce each other's name.



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united thee with me. Mayst thou live with me, blessed with children, for a hundred years ! )

*(The couple shall partake a little of the rice or sweets offered).*

## XIV. PARTAKING OF THE FOOD.

## (अन्न-प्राशनम्*)

*(Making an ahuti of rice mixed with ghee)*

**The Bride and the Bridegroom :—**

(१) "ओ३म् अग्नये स्वाहा। इदमग्नये इदन्न मम ॥"

(२) "ओ३म् प्रजापतये स्वाहा। इदं प्रजापतये इदन्न मम।"

(३) "ओ३म् विश्वेभ्यो देवेभ्यः स्वाहा। इदं विश्वेभ्यो देवेभ्य इदन्न मम।"

(४) "ओ३म् अनुमतये स्वाहा। इदमनुमतये इदन्न मम ॥"

*Placing the right hand on the pot containing boiled rice, reciting in their minds).*

**The Bride and the Bridegroom :—**

(१) "ओ३म् अन्नपाशेन मणिना प्राणसूत्रेण पृश्निना।
बध्नामि सत्यग्रन्थिना मनश्च हृदयं च ते ॥"

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* Cf. SGS I, 27



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(२) "ओ३म् यदेतद् घृदयं तव तदस्तु हृदयं मम। यदिदं हृदयं मम तदस्तु हृदयं तव ॥"

(३) "ओ३म् अन्नं प्राणस्य षड्विंशस्तेन बध्नामि त्वा···‡···।"

## XV. BENEDICTION

## (आशीर्वादः)

*Placing his hand upon the forehead of the bride).*

**The Bridegroom :—**

"सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्त्वायाऽथाऽस्तं विपरेतन ॥" (RV. X, 85,33)

(Ye men and women present here, behold this virtuous bride possessed of high attainments and before ye disperse, give her your blessings. )

*(All present shall pronounce the following blessings upon the couple.)*

(१) "ओ३म् सौभाग्यमस्तु ।"

(२) "ओ३म् शुभं भवतु ।"

(३) "ओ३म् इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती ।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्यश्नुताम् ॥" (AV XIV,2, 64)

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‡ Here they shall pronounce each other's name.



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(४) "ओ३म् इहैव स्तं मा वियौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥" (RV X, 85, 42)

1. O God, may this couple be prosperous !

2. O God, may this couple live in perpetual happiness !

3. O Lord , may this couple be ever infused with love for each other. May this couple, blessed with children and grand-children live in the best of homes for the full period of their lives !

4. May you two live here together. May you never be parted. May you enjoy the full span of human life in the delightful company of your happy sons and grand-sons ! ) *Om Shantih Shantih Shantih !*

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**AV.** Atharva Veda S.P. Pandit, Bombay. **IVK.** India of Vedic Kalpa-sutras by Dr. Ram Gopal Delhi 1959. **Kumar**—Kumarasambhavam critically edited by Dr. S.R. Sehgal 1966. **Raghu**—Raghuvamsham Edited and translated by Kale. **RV.** Rigveda. Edited by S.P. Satavlekar 1940. **SGS** Shankhayana Grihya Sutram. Edited by Dr. S.R. Sehgal 1960.



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संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ।
(मनुस्मृति ३,६०)

That home is the most blessed where the husband is always pleased with his wife and the wife is happy with her husband.

अधो अर्धो ह वा एष आत्मनो यत्पत्नी । तस्माद् यावज् जायां न विन्दते, असर्वो हि तावद् भवति ।(शतपथ ब्राह्मणम्)

Wife is indeed the half of one's own self. So long as a man is not married he remains without emotional integration.

(Shatapath Brahmanam)



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कालिदासस्य सर्वस्वमभिज्ञान शकुन्तलम्
तत्रापि चतुर्थोऽङ्कस्तत्र श्लोक चतुष्टयम् । (सुभाषितम्)

Among all the compositions Kalidasa's Shakuntala is the masterpiece: there the fourth act and there too the four verses are the best.

ययातेरिव शर्मिष्ठा भर्तुर्बहुमता भव
सुतं त्वमपि सम्राज पुरुमवाप्नुहि ।
(Shakuntalam iv,7)

Like Sharmishtha, Yayati's wife,
Win favour measured by your worth;
And may you bear a kingly son
Like Puru, who shall rule the earth.

अमी वेदिं परितः क्लृप्तधिष्ण्याः
समिद्धन्तः प्रान्त संस्तीर्णदर्भा,
अपघ्नन्तो दुरितं हव्यगन्धैर्
वैतानास् त्वां वह्नयः पावयन्तु ।
(Shakuntalam, iv, 8)

The holy fires around the altar kindle,
And at their margins sacred grass is piled;
Beneath their sacrificial odours dwindle
Misfortunes. May the fires protect you, child !



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पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या
नादत्ते प्रियमण्डनापि भवतां स्नेहेन या पल्लवम् ।
आद्ये वः कुसुमप्रसूतिसमये यस्या भवत्युत्सवः
सेयं याति शकुन्तला पतिगृहं सर्वैरनुज्ञायताम् ।
(Shakuntalam iv,9)

She would not drink till she had wet
Your roots, a sister's duty,
Nor pluck your flowers; she loves you yet
Far more than selfish beauty.
'Twas festival in her pure life
When budding blossoms showed;
And now she leaves you a wife—
Oh, speed her on her road !

शुश्रूषस्व गुरून् कुरु प्रियसखीवृत्तिं सपत्नीजने,
भर्तुर्विप्रकृतापि रोषणतया मा स्म प्रतीपं गमः,
भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी
यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः
(Shakuntalam iv,18)



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Obey your elders, and be very kind
To rivals; never be perversely blind
And angry with your husband, even though he
Should prove less faithful than a man might be;
Be as courteous to servants as you may,
Not puffed with pride in this your happy day:
Thus does a maiden grow into a wife;
But self-willed women are the curse of life.

वागर्थाविव संपृक्तौ वागर्थं प्रतिपत्तये,
जगतः पितरौ वन्दे पार्वती परमेश्वरौ ।

(Raghuvamsham 1,1)

God Shiva and his mountain bride,
Like word and meaning unified,
The world's great parents, I beseach
To join fit meaning to my speech.

(Ryder)



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## VIVEKANANDA ON WOMEN OF INDIA

Rama and Sita are the ideals of the Indian nation. All children, especially girls, worship Sita. The height of a woman's ambition is to be like Sita, the pure, the devoted, the all-suffering ! When you study these noble characters, you can at once find out how different is the ideal in India from that of the West. For the race, Sita



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stands as the ideal of suffering.

The ideal woman, in India, is the mother : the mother first, and the mother last. The word woman calls up to the mind of the Hindu, motherhood ; and God is called Mother. As children, every day, when we are boys, we have to go early in the morning with a little cup of water and place it before the mother, and mother dips her toe into it and we drink.

In the West, the woman is wife. The idea of womanhood is concentrated there—as the wife. To the ordinary man in India, the whole force of womanhood is concentrated in motherhood. In the Western home, she has to be subordinate to the wife ; to the wife belongs the home. A mother always lives in our homes : the wife must be subordinate to her. See all the difference of ideas.

Now, I only suggest comparisons; I would state facts so that we may compare the two sides. Make this comparison. If you ask, "What is an Indian woman as wife ?" the Indian asks, "Where is the American woman as mother ? What is she, the all-glorious, who gave me this bond ? What is she who kept me in her body for nine months ? Where is she who would give me twenty times her life if I had need ? Where is she whose love never dies. however wicked, however vile I



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am ? Where is she, in comparison with her who goes to the divorce court the moment I treat her a little badly? Oh, American women, where is she ?" I will not find her in your country. I have not found the son who thinks mother is first. When we die, even then, we do not want our wives and our children to take her place. Our mother ?—we want to die with our head on her lap once more, if we die before her. Where is she ? Is woman a name to be coupled with the physical body only ? Ay ! the Hindu mind fears all those ideals which say that the flesh must cling unto the flesh. No, no ! Woman ? thou shalt not be coupled with any thing connected with the flesh. Thy name has been called holy once and for ever, for what name is there which no lust can ever approach, no carnality ever come near, than the one word mother ? This is the ideal in India !

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# INDEX



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## Select opinions on the work

I have gone through your book on "Hindu *Marriage and its Immortal Traditons*" with great interest. There is no denying the importance of rituals in the life of Hindus beginning with the birth of a child and ending with cremation, but their significance is known to very few. Your attempt to present the basic ideology of Hindu Marriage in a popular form is very helpful to the general reader. The power of assimilation is a unique characteristic of Hindu civilization. The impact of other civilizations and cultures from inside and outside India has not been able to destroy it. With the vast and hurried changes of modern times when old structures are tumbling on all sides and rapid change in the ideals and forms of Hindu marriage is taking place,such a study of basic ideals of Hindu marriage, its sacremental character as an indissoluble spiritual union is very much welcome.

Dr. (Miss) N. Sen Gupta,
M.A., Ph.D. (London)
Ministry of Education and Youth Services, Govt. of India, New Delhi.

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It was a pleasant surprise for me to have received a copy of your new publication—*Hindu Marriage and its immortal traditions*. I really like the book very much. It contains all through a reflection of our ancient heritage.

R. D. Joshi
Chartered Accountant
Indore.

I have gone through the whole of your book '*Hindu Marriage*'. In my opinion the book is a masterpiece on the subject. The notable feature of the attempt is that like novel it absorbs the reader from the beginning to the end. The subject is full of interest and attention which the brides with the grooms feel in their hearts at the ceremony and thereafter. The front page quotation of Kalidas viz. 'wife is the root of all family life' is the message of the whole book.

Dr. Beli Ram M.B.B.S.
Octogenarian physician.
New Delhi.

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# VEDIC MANTRAS
## (In Roman Transliteration)

P. L.

16, 12 वर-सत्कार: Varasatkāraḥ

17, 1 ओ३म् साधु... Om Sādhu bhavān āstām viṣṭaraḥ pratigṛhyatām.
(The noble one may sit and take the seat.)

17, 3 Om gṛhṇāmi
(I am taking my seat)

17, 8 Om ā māgan yaśasā saṁ sṛja varcasā
taṁ mā kuru priyaṁ prajānāṁ ariṣṭim tanūnām

18, 4 (1) Oṁ madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ
mādvīr naḥ santvoṣadhīḥ

18, 6 (2) Oṁ madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ
madhu dyaur astu naḥ pitā.

18, 8 (3) Oṁ madhumānno vanaspatir madhumān astu sūryaḥ
mādhvīrgāvo bhavantu naḥ.

19, 5 Oṁ yanmadhuno mādhavyaṁ paramaṁ rūpam annādyam, tenāhaṁ madhuno madhavyena parameṇa rūpeṇa annādyena paramo madhavyo annādosāni.



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L.

, 12 Oṁ amṛtāpidhānaṁ asi svāhā

, 15 Oṁ satyaṁ yaśaḥ śrīr mayi Śrīḥ Śrayatām.

, 18 Oṁ vāṅ me āsye astu.

, 1-6 Oṁ nasor me prāṇo astu.
Oṁ akṣṇor me cakṣur astu.
Oṁ karṇayor me śrotram astu.
Oṁ bāhvor me balam astu.
Oṁ ūrvor me ojo astu.
Oṁ ariṣṭāni me aṅgāni tanūs tanvā me saha santu.

, 10 Oṁ adaḥ pratigṛhyatām.

13 Oṁ pratigṛhṇāmi.

15 Kanyā-dānam.

2 Oṁ...gotrotpannām imām...nāmnīm alaṇkṛtām
kanyāṁ pratigṛhṇātu bhavān.

7 Oṁ pratigṛhṇāmi.

11 Oṁ jarāṁ gaccha, paridhatsva vāso
bhavā kṛṣṭīnām abhiśastipāvā
Śataṁ ca jīva śaradaḥ suvarcā
rayim ca putrān anusaṁvyayasva.
āyuṣmatīdaṁ paridhatsva vāsaḥ.



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P. L.

22, 2-5 Oṁ yā akṛntannavayan yā atanvanta
yāśca tantūn abhitoatatantha.
tāstā devīr jarase saṁ vyayantu,
āyuṣmatīdaṁ paridhatsva vāsaḥ.

22, 8-11 Oṁ paridhāsyai yaśodhāsyai
dīrghāyutvāya jaradaṣtir asmi,
śataṁ ca jīvāmi śaradaḥ purūcī
rāyasposam abhisaṁvyayiṣye.

22, 15 Oṁ yaśasā mā dyāvāpṛthivī yaśasendrābṛhaspatī,
yaśo bhagaśca mā
vindad yaśo mā pratipadyatām.

23, 2-3 Oṁ samañjantu viśve devāḥ
samāpo hṛdayāni nau,
saṁ mātariśvā sām dhātā
samu deṣtrī dadhātu nau.

23, 16-17 Oṁ yadaiṣi manasā dūraṁ
diśo anu pavamāno vā,
hiranyaparṇo vaikarṇaḥ
sa tvā man manasā karotu.

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| P. L. | |
|---|---|
| 19, 12 | Oṁ amṛtāpidhānam asi svāhā |
| 19, 15 | Oṁ satyaṁ yaśaḥ śrīr mayi Śrīḥ Śrayatām. |
| 19, 18 | Oṁ vāṅ me āsye astu. |
| 20, 1-6 | Oṁ nasor me prāṇo astu.<br>Oṁ akṣṇor me cakṣur astu.<br>Oṁ karṇayor me śrotram astu.<br>Oṁ bāhvor me balam astu.<br>Oṁ ūrvor me ojo astu.<br>Oṁ ariṣṭāni me aṅgāni tanūs tanvā me saha santu. |
| 20, 10 | Oṁ adaḥ pratigṛhyatām. |
| 20, 13 | Oṁ pratigṛhṇāmi. |
| 20, 15 | Kanyā-dānam. |
| 21, 2 | Oṁ...gotrotpannām imām...nāmnīm alaṇkṛtām<br>kanyāṁ pratigṛhṇātu bhavān. |
| 21, 7 | Oṁ pratigṛhṇāmi. |
| 21, 11 | Oṁ jarāṁ gaccha, paridhatsva vāso<br>bhavā kṛṣṭīnām abhiśastipāvā<br>Śataṁ ca jīva śaradaḥ suvarcā<br>rayim ca putrān anusaṁvyayasva.<br>āyuṣmatīdaṁ paridhatsva vāsaḥ. |



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P. L.

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rāyaspoṣam abhisaṁvyayiṣye.

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yaśo bhagaśca mā
vindad yaśo mā pratipadyatām.

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saṁ mātariśvā sām dhātā
samu deṣtrī dadhātu nau.

23, 16-17 Oṁ yadaiṣi manasā dūraṁ
diśo anu pavamāno vā,
hiranyaparṇo vaikarṇaḥ
sa tvā man manasā karotu.

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| P. L. | |
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| 24, 1-3 | Oṁ bhūr bhuvaḥ svaḥ.<br>Aghorcakṣur apatighnyedhi<br>śivā paśubhyaḥ sumanāḥ suvarcāḥ<br>virasūr devakāmā syonā<br>śam no bhava dvipade śam catuṣpade. |
| 24, 14-15 | Oṁ pra me patiyānaḥ panthāḥ kalpatām.<br>Śivā ariṣṭā patilokaṁ gameyam. |
| 25, 7-9 | (1) Oṁ amṛtopastaraṇam asi svāhā<br>(2) Om amṛitāpidhānam asi svāhā.<br>(3) Oṁ satyaṁ yaśaḥ ṣrīr mayi śrīh śrayatām svāhā. |
| 25, 11 | Oṁ vāṅ me āsye astu. |
| 26, 1-12 | Oṁ nasor me prāṇo astu.<br>Om akṣṇor me caksur astu,<br>Oṁ karṇayor me śrotram astu.<br>Oṁ bāhvor me balam astu.<br>Oṁ ūrvor me ojo astu.<br>Om ariṣṭāni me aṇgāni tanōs tanvā me saha santu. |
| 26, 13 | Pāṇi-grahaṇam. |



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P. L.

27, 1 (1) Oṁ gṛbhṇāmi tē saubhagatvāya hastaṁ mayā patyā jaradaṣṭir yathāsaḥ,
bhago aryamā Savitā purandhir mahyaṁ tvādur gārhapatyāya devāḥ.

(2) Oṁ Bhagaste hastam agrabhīt Savitā hastam agrabhīt
patni tvamasi dharmaṇā aham gṛhaptistava.

(3) Oṁ mameyam astu poṣyā mahyaṁ tvādāt Bṛhaspatiḥ,
mayā patyā prajāvatīḥ śam jīva śaradaḥ śatam.

(4) Oṁ tvaṣṭā vāso vyadadhāc chubhe kam Bṛhaspateḥ praśiṣā kavīnām,
tenemāṁ nārīm Savitā Bhagaśca Sūryāmiva paridhattām prajayā.

(5) Om Indrāgnī Dyāvāpṛthivī Mātariṣvā, Mitrā-varuṇā Bhago Aśvinobhā, Bṛhaspatir Maruto Brahma Soma imāṁ nārīṁ prajayā vardhayantu.

(6) Om ahaṁ viṣhāmi mayi rūpamasyā Vedavit paśyan manasā Kulāyam, na steyamadmi mana-sodamucyesvayam śrathnāno varuṇasya pāśān.

29, 9 Pratijña-Karaṇam.

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| P. L. | |
|---|---|
| 29, 15-17 | Om amoham asmi sā tvam, sā tvamasi amo aham. Sāmāham asmi ṛk tvām, dyaur aham pṛthivī tvam, tāveva vivahāvahai, putrān vindāvahai, bahūn te santu jaradaṣṭayaḥ. |
| 30, 8-9 | Om sam priyau rociṣṇū sumanasyamānau, paṣyema saradaḥ śatam jīvema śaradaḥ śatam sṛṇuyāma śaradaḥ śatam. |
| 30, 17 | Śilā-rohaṇam. |
| 31, 2-3 | Om ārohemam asmānam aśmeva tvam sthirā bhava. Abhitiṣṭha pṛtanyato ava bādhasva pṛtanāyataḥ. |
| 31, 6 | Lājā-homaḥ. |
| 31, 11 | (1) Om Aryamaṇaṁ devaṁ kanyā agnim ayakṣata Sa no Aryamā devaḥ preto muñcatu mā pateḥ svātiā. Idam Aryame Agnayṇe idam na mama. |
| | (2) Om iyaṁ nāryupabrūte lājānāvapantikā, āyuṣmānastu me patir edhantām jñātayo mama svāhā. Idam Agnaye idam na mama. |
| | (3) Om imāllājān āvapāmyagnau samṛddhikarṇam tava, mama tubhyaṁ ca samvananaṁ tadagnir anumanyatām iyam svāhā. Idam Agnaye idam na mama. |



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| P. L. | |
|---|---|
| 32, 10 | Parikramā. |
| 32, 12-15 | Oṁ Saraswati predamava subhage vājinīvati, yām va viṣvasya bhūtasya prajāyām asyāgrataḥ. Yasyām bhutaṁ sam abhavad yasyāṁ viśvam idam jagat tāmadya gāthāṁ gāsyāmi yā strīṇām uttamaṁ yaśaḥ. |
| 32, 18-19 | Oṁ tubhyam agre paryavahan Sūryām vahatu nā saha. Punaḥ patibhyo jāyāṁ dā agne prajayā saha. |
| 33, 1-2 | Oṁ Kanyatā pitṛbhyaḥ patilokam yatyīamapadīkṣām ayaṣṭa. Kanyā uta tvayā vayaṁ dhārā udanyā ivātigāhemahi dviṣaḥ. |
| 33, 7-8 | (1) Oṁ Aryamaṇam devaṁ Kanyā agnim ayakṣata. Sa no Arymā devaḥ preto muñcātu mā pateḥ svāhā. Idam Aryamaṇe Agnaye idam na mama.<br>(2) Oṁ iyaṁ nāryupabrūte lājānāvapantikā, āyuṣnān astu me patir edhantām jnātayo mama svāhā. Idam Agnaye idam na mama.<br>(3) Oṁ imān lājānāvapāmyagnau smuṛiddhikarṇaṁ tava. mama tubhyaṁ ca samvananam tadagniranumanyatām iyam svāhā-Idam Agnaye idam na mama. |
| 33, 18 | Oṁ Sarasvati predam ava subhage vājinīvati, yām |

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| P. L. | |
|---|---|
| 29, 15-17 | Om amoham asmi sā tvam, sā tvamasi amo aham. Sāmāham asmi ṛk tvām, dyaur aham pṛthivī tvam, tāveva vivahāvahai, putrān vindāvahai, bahūn te santu jaradaṣṭayaḥ. |
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| | (3) Om imāllājān āvapāmyagnau samṛddhikarṇam tava, mama tubhyaṁ ca samvananaṁ tadagnir anumanyatām iyam svāhā. Idam Agnaye idam na mama. |



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P. L.

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33, 7-8 (1) Oṁ Aryamaṇam devaṁ Kanyā agnim ayakṣata. Sa no Arymā devaḥ preto muñcātu mā pateḥ svāhā. Idam Aryamaṇe Agnaye idam na mama.

(2) Oṁ iyaṁ nāryupabrūte lājānāvapantikā, āyuṣnān astu me patir edhantām jnātayo mama svāhā. Idam Agnaye idam na mama.

(3) Oṁ imān lājānāvapāmyagnau smuṛiddhikarṇaṁ tava. mama tubhyaṁ ca samvananam tadagniranumanyatām iyam svāhā-Idam Agnaye idam na mama.

33, 18 Oṁ Sarasvati predam ava subhage vājinīvati, yām



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34, 1-2 tvā viśvasya bhūtasya prajāyām asyāgrataḥ yasyāṁ bhūtaṁ samabhavad yasyāṁ visvam idam jagat. Tām adya gāthāṁ gāsyāmi yā strīṇām uttamaṁ yaśaḥ.

34, 9 Oṁ Prajapatnye svāhā. Idaṁ Bhagāya ĭdaṁ na mama.

34, 12 Oṁ Bhagāya svāhā idaṁ Prajāpataye idam na mama.

34, 15-16 Oṁ pra tvā muñcāmi varuṇasya pāsād ўena tvābadhnāt Savitā suśevaḥ Ṛtāsya yonau sukṛtasya loke ariṣṭāṁ tvā saha patyā dadhāmi.

34, 17-18 Oṁ preto muñcāmi nāmutaḥ subaddhām amutaskaram. Yatheyamindra mĭḍhvaḥ suputrā subhagā asti.

35, 1 Saptapadī.

35, 7 Oṁ mā savyena dakṣiṇam atikrāma.

35, 12-13 (1) Om eṣa ekapadī bhava, sā mām anuvratā bhava. Viṣṇustvā nayatu putrān vindāavhai vahūn te santu jaradaṣṭayaḥ.

36, 2-3 (2) Om ūrje dvipadī bhava sā mām anuvratā bhava. Viṣṇustvā nayatu putrān Vindavahai bahūnste santu jaradaṣṭayaḥ.



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| 36, 6-7 | (3) | Oṁ rāyaspoṣāya tripadī bhava, sā mām anuvratā bhava. Viṣṇu tvāsnayatu putrān vindavahai bahūnste santu jaradaṣṭayaḥ. |
| 36, 10-11 | (4) | Oṁ māyobhavyāya catuṣpadī bhava sā mam anuvratā bhava. Viṣnustvā nayatu putrān vindāvahai bahunste santu jaradaṣṭayaḥ. |
| 36, 14-15 | (5) | Oṁ prajābhyaḥ pañcapadī bhava sā mām anuvratā bhava. Viṣṇustvā nayatu putrān vindāvahai bahūnste santū jaradṣṭayaḥ. |
| 37, 2-3 | (6) | Om ṛtubhyaḥ ṣaṭapadī bhava sā mām anuvratā bhava. Viṣṇustvā nayatu putrān vindāvahai bahŭnste santu jaradaṣṭayaḥ. |
| 37, 6-7 | (7) | Oṁ sakhe saptapadī bhava sā mam anuvratā bhava. Viṣṇustva nayatu putrān vindavahai bahūnste santu jaradaṣṭayaḥ. |
| 37, 18 | | Abhiṣekaḥ |
| 38, 4-5 | (1) | Om āpo hi ṣṭhā mayobhuvaḥ tā na ŭrje dadhātana, mahe raṇāya cakṣase. |
| 6-7 | (2) | Oṁ yo vaḥ śivatamo rasastasya bhājayateha naḥ, usatīriva mātaraḥ. |



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| 38, 8-9 | (3) | Oṁ tasmā araṅga māmavo yasya kṣayāya jinvatha, āpo janayathā ca naḥ. |
| 10-11 | (4) | Oṁ āpaḥ śivāḥ śivatamāḥ śāntāḥ śāntatamāḥ tāste kṛṇvantu bheṣajam. |
| 38, 13 | | Sūryadarśanaṁ dhyānaṁ vā. |
| 38, 16 | | Oṁ taccakṣur devahitāṁ purastācchukram uccarat. Paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śatam prabravāma śaradaḥ śatam adīnāḥ syama śaradaḥ śatam bhūyasca śaradaḥ śatāt. |
| 39, 9 | | Hṛdaya-sparśaḥ |
| 39, 12-13 | | Oṁ mama vrate te hṛdayaṁ dadhāmi mama cittam anucittaṁ te astu. Mama vācam ekamanā juṣasva prajāpatiṣṭvā niyunaktu mahyam. |
| 39, 16-17 | | Oṁ mama vratc te hṛdayaṁ dadhāmi mama cittam anucittam te astu. Mama vācam ekamanā juśasva prajāpatiṣṭvā niyunaktu mahyam. |
| 40, 5 | | Dhruvadhyānaṁ darśanaṁ vā. |



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40, 8 Dhruvaṁ paśya.

40, 11 Paśyāmi,

40, 12-13 Om dhruvam asi dhruvāhaṁ patikule bhūyāsam... Syā aham...

40, 16 Arundhatim paśya.

41, 2 Paśyāmi

41, 3 Om Arundhatyasi ruddhāhamasmi... Syā aham...

41, 9-12 (1) Oṁ dhruvā Dyau dhruvā Prithivī dhruvaṁ viśvam idaṁ jagat. Dhruvāsaḥ parvatā ime dhruvā strī patikule iyam.

(2) Oṁ dhruvamasi dhruvaṁ tvā paśyāmi dhruvaidhi poṣye mayi, mahyam tvādād Bṛhaspatir mayā patyā prajāvatī saṁ jīva śaradaḥ śatam.

42,6 Anna-prāśnam.

42, 9-11 (1) Om Agnaye svāhā idam Agnaye idam na mama.

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| 42, 9-11 | (2) | Oṁ Prajāpataye svāhā, idaṁ Prajāpataye idam na mama. |
| | (3) | Oṁ viśvebhyo devebhyaḥ svāhā, idaṁ viśvebhyo devebhya idam na mama. |
| | (4) | Oṁ anumataye svāhā, idam anumataye idam na mama. |
| 42, 17-18 | (1) | Om annapāśena maṇinā prānasūtreṇa pṛśninā bādhnāmi satyagranthinā manaṣca hṛdayaṁ ca te. |
| 43, 1-3 | (2) | Oṁ yadetad hṛdayaṁ tava tadastu hṛdayaṁ mama. Yadidam hṛdayaṁ mama tadastu hṛdayaṁ tava. |
| | (3) | Om annaṁ prāṇasya ṣaḍaviṁśastena badhnāmi tvā. |
| 5 | | Āśīrvādaḥ |
| 43, 8-9 | | Sumṅgalīriyaṁ vadhūrimām sameta paśyata, saubhāgyam asyai dattvāyāthāstaṁ viparetana. |
| 43, 15-17 | (1) | Om saubhāgyam astu. |
| | (2) | Om śubhaṁ bhavatu. |



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43, 15-17 (3) Om ihemāvindra saṁ nuda cakravākeva dampatī, prajayainau svastakau viśvamāyurvyuśnutām.

(4) Om ihaiva staṁ mā viyauṣṭaṁ viśvamāyur vyaśnutam, krīḍantau putrair naptṛbhir modamanau sve gṛhe.

45, 1-2 Santuṣṭo bhāryayā bhartā
bhartrā bhāryā tathaiva ca.
Yasminneva kule nityāṁ
kalyāṇam tatra vai dhruvam.

45, 8-9 Adho ardho ha vā eṣa ātmano yatpatnī, tasmād yāvajjāyām na vindate, asarvo hi tāvad bhavati.

46, 1-2 Kālidāsasya sarvasvam Abhijñāna Śākuntalam, Tatrāpi caturthoṅkstatra Ślokacatuṣṭayam.

46, 6-7 Yayāteriva dharmisthā bhartur bāhumatā bhava sutaṁ tvam api samrājaṁ sevapūrum avāpnuhi.

46, 13-16 Amīṁ Vediṁ paritaḥ klṛptadhiṣṇyāḥ
samidvantaḥ prāntasamstīrṇadarbhā
apaghnanto duritaṁ havyagandhair
Vaitānās tvām vaḥnayaḥ pāvayantu.

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47, 1-4 Pātuṁ na prathamṁ vyavasyati jalaṁ yuṣmāsvapīteṣu yā, nādatte priyamaṇḍanāpi bhavatāṁ snehena yā pallavam.
Ādye vaḥ kusumaprasūtisamaye yasyā bhavatyutsavaḥ seyain yāti Śakuntalā patigṛhaṁ sarvairanujñāyatām,

47, 14-17 Śusrūṣasva gurūn kuru priyasakhīvṛttiṁ sapatnījane, bhartur viprakṛtāpi roṣaṇatayā mā sma pratīpaṁ gamaḥ.
Bhūyiṣṭhaṁ bhava dakṣiṇā parijane bhāgyeṣvanutse-kinī,
yantyevaṁ gṛhiṇīpadaṁ yuvatyo vāmāḥ kulasyā-dhayaḥ.

48, 9-10 Vāgarthāviva saṁpṛktau
Vāgarthapratipattaye,
Jagataḥ pitarau vande
Pārvatī-Parameśvarau.



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## Scheme of Roman Transliteration of Sanskrit Text

अ —a as in plural, goal
आ —ā rather
इ —i sick, ill
ई —i idiom
उ —u full, put
ऊ —ū mule, music
ऋ —ṛ merrily
ऋ —ṛi marine
लृ —ḷ revelry
ए —e, a pray, prey
ऐ —-ai aisle
ओ —o so, go
औ —au gaudy, gauntlet
क् —K as in kind, jackal
ख् —Kh inkborn, kanakhal
ग् —g engrave, drug
घ् —gh loghut, ghara, ghaṇṭāghar
ङ —ṅ king, sing
च् —c much
छ् —ch Churchill, chhatrapati
ज् —j jack, jewel, Jwalapur
झ् —jh hedgehog, jhajhar
ञ् —ñ singe
ट् —ṭ put


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| | | |
|---|---|---|
| ठ् | —ṭh | anthill, thathera |
| ड् | —ḍ | drum, dera |
| ढ् | —th | redhaired |
| ण् | —ṇ | none |
| त् | —t | water |
| थ् | —th | nothing |
| द् | —d | that |
| ध् | —dh | adhere |
| न् | —n | nail |
| प् | —p | pat |
| फ् | —ph | phrase |
| ब् | —b | bud, bed |
| भ् | —bh | abhor |
| म् | —m | much, mat |
| य् | —y | loyal, royal |
| र् | —r | roar |
| ल् | —l | lead |
| व् | —v | valley |
| श् | —s | sure |
| ष् | —ṣ | bush, shun |
| स् | —s | use |
| ह् | —h | here, hair |



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L.
, 1-4

, 14-17

, 9-10

| | | |
|---|---|---|
| ठ् | —ṭh | anthill, thathera |
| ड् | —ḍ | drum, dera |
| ढ् | —ṭh | redhaired |
| ण् | —ṇ | none |
| त् | —t | water |
| थ् | —th | nothing |
| द् | —d | that |
| ध् | —dh | adhere |
| न् | —n | nail |
| प् | —p | pat |
| फ् | —ph | phrase |
| ब् | —b | bud, bed |
| भ् | —bh | abhor |
| म् | —m | much, mat |
| य् | —y | loyal, royal |
| र् | —r | roar |
| ल् | —l | lead |
| व् | —v | valley |
| श् | —s | sure |
| ष् | —ṣ | bush, shun |
| स् | —s | use |
| ह् | —h | here, hair |



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